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# Salafi Manhaj

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## Takhreej of Kitaab at Tawheed

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### AT TAWHEED

Allah says: **"And I created not the jinn and mankind except that they should worship me (alone)"** (51:56)

**"And verily, we have sent among every ummah (community nation) a Messenger [proclaiming]: "Worship Allah [Alone] and avoid all false gods besides Allah [at-Taaghoot]"** [16:36]

**"And your Lord has decreed that you worship none but Him"** (17:23-24)

**"Worship Allah and join none with Him"** (4:36)

**"Say: "Come, I will recite what your Lord has prohibited you from Join not anything with Him...This He has commanded you that you may understand"** (6:151)

Ibn Mas'ood said: "Whoever wants to have a look at the will that Muhammad placed his seal upon, then let him recite the Most High's saying; **"Say: "Come, I will recite what your Lord has prohibited you from Join not anything with Him....and surly this is my straight path"** [Shaykh Sulayman Ibn Abdul Wahhab said: "This report is recorded by At Tirmidhee who graded it hasan, Ibn Al Mundhir, Ibn Abee Haatim, at Tabaranee similarly, and Abu Ubayd and Abd Ibn Humayd reported similarly from al Rabi'a Bin Khuthaym" At Tirmidhee's wording is: "Whoever takes pleasure in looking at the page which has the seal of Muhammad on it then let these people recite the ayat" and the rest is the same. So it does not contain the word 'will'. Albaanee comments after the text with At Tirmidhee, "weak isnaad" Da'eef Sunan at-Tirmidhee]

The Prophet ﷺ said: **"The right of Allah upon His worshippers (al Ibaad) is that they worship Him and do not associate anything with Him; and the right of the worshippers (al Ibaad) upon Allah is that those who do not associate anything with Him will not be punished."** (Agreed upon)

### Chapter 1: The Virtue of Monotheism and what it removes of sin

Allah says: **"It is those who believe and do not adulterate their faith with dhulm (wrongdoing) for them [only] is there safety and they are rightly-guided"** (6:82)

Allah's Messenger ﷺ said: **"Whoever testified that none is worthy of worship except Allah Alone without partners and that Muhammad is His slave and Messenger and that Jesus is His slave and Messenger and His Word which was bestowed upon Mary and a Spirit (created) from Him and that Paradise and Hell are realities, Allah will admit him to Paradise, whatever his deeds might be."** (Bukhari)

The Prophet ﷺ said: **"Indeed, Allah has forbidden from Hell the person who testifies that none is worthy of worship except Allah, seeking nothing by it but Allah's face"** (Agreed upon)

Aboo Sa'eed Al Khudree, May Allah be pleased with him, reported that Allah's Messenger ﷺ said; **"Moses said: "O lord! Teach me something I can remember you and call upon you with!" He said, ""O Moses! Say La Ilaha Illallah" He said, 'But all your worshippers say this' He said, 'O Moses! If the seven heavens and what is in them other than me, and the seven earths were in a pan (of the scale) and La Ilaha Illallah was in another pan, then La Ilaha Illallah would outweigh them""** [Reported by Ibn Hibbaan #2324 and Al Haakim in 'Al Mustadrak' 1/528-529, Adh Dhahabee agreed, Ibn Hajr graded it saheeh in 'Al Fath' 11/208, Al Albaanee declared it da'eef in Da'eef Mawaarid Az Zamaan #295]

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Allah's Messenger ﷺ said: "Allah, Said: "Oh, son of Adam! Were you to come to me with the world full of sins and meet me without associating any partner with me, I would come to you with a similar amount of forgiveness." (Reported by At Tirmidhee (3540) declared good (hasan) by Albaanee in Saheeh Jaami as Sagheer)

## Chapter 2: Whoever Fulfilled the Requirements of Monotheism will enter Paradise without a reckoning

Allah says: "Verily, Abraham was an ummah (leader good and righteous) qaanit (obedient to Allah) Haneefa (worshipping none but Allah) and he was not one of the polytheists" (16:120)

"And those who join not anyone as partners with their Lord" (23:57-60)

The Prophet ﷺ said: "All the nations were made to pass before me and I saw a Prophet with a small group and a Prophet with only one or two men and a Prophet with none. Then there was shown to me a large number of people which I thought to be my nation but it was said to me: "This is Moses and his people." Then I looked and saw a huge crowd at which it was said to me: "These are your people: Among them are 70'000 who will enter Paradise without a reckoning or punishment." Then he ﷺ got up and went to his house and the people began to discuss who they might be: Some of them said: "Perhaps they are the Companions of the Messenger of Allah ﷺ others said: "Perhaps they are those who were born in Islam and have never associated any partners with Allah. While they were talking, the Messenger of Allah ﷺ came out and they informed him. He ﷺ said: "They are those who did not ask for ruqyah, nor practice treatment by cauterization, nor believe in good or bad omens - but depend upon and trust in their Lord" 'Ukashah Ibn Mihsan stood up and said: "Ask Allah for me that I be one of them" He ﷺ said: "You are one of them." Then another man stood and said: "Ask Allah that I be one of them." He ﷺ said: "'Ukashah has preceded you." (Agreed upon, "We say that the extra phrase reported in Saheeh Muslim, "... and they did not do ruqyah..." is a dubious addition that is not saheeh. The correct wording is only "Those who did not ask for ruqyah." [Liqa' al-Baab al-Maftooh by Ibn 'Uthaymeen, 55/121])

## Chapter 3: Fear of Polytheism (shirk)

Allah says: "Verily Allah forgives not that partners be set up with Him but He forgives less than that to whom He pleases and whoever sets up partners with Allah, he has indeed invented an enormous wrong" (4:48)

"And when Abraham said: "My Lord! Make this city one of peace and security, and keep me and my sons away from worshipping idols (asnaam)" (13:35)

The Prophet ﷺ said: "Of the things which I fear for my nation, the thing which I fear most is minor polytheism. Then he was asked about minor polytheism and he said: "Ar riyaa (showing off)" (Declared saheeh by Al Albaanee in Saheeh at Targheeb #29)

The Messenger of Allah ﷺ said: "Whoever died while supplicating another deity other than Allah, will enter the Fire." (Bukhari):

Allah's Messenger ﷺ said: "Whoever meets Allah without associating partners with Him, will enter Paradise and whoever meets Him associating anything with Him will enter the Fire" (Muslim)

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#### Chapter 4: The-Call to testify that none is Worthy of Worship except Allah

Allah says: "Say (O Muhammad): "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me. And Glorified and Exalted is Allah and I am not of the polytheists" (12:108)

Allah's Messenger ﷺ said when he sent Mu'aadh to Yemen: "You are going to a people who are from the People of the Book: So the first thing to which you call them should be the testimony that none has the right to be worshipped except Allah" And in another narration: "that they testify to the Oneness of Allah" "And if they obey you in that then inform them that Allah has made compulsory upon them five prayers every day and night. And if they obey you in that, then inform them that Allah has made incumbent upon them a charity (Zakah) which is to be taken from the rich among them and given to their poor. And if they obey you in that then be careful not to take the best of their wealth (as Zakah), and be careful of the supplication of those who have suffered injustice, for there is no obstacle between it and Allah" (Agreed upon)

And in another hadeeth in Bukhari: "Be afraid of the supplication of the oppressed, for verily the supplication of the oppressed is answered."

Allah's Messenger ﷺ said to Ali: "Advance with ease and gentleness until you arrive in their midst, then call them to Islam and inform them of their duties to Allah in Islam. By Allah! If He may guide through you a single man to Islam, it would be better for you than red camels." (Agreed upon)

#### Chapter 5: Explaining Tawheed and the Testimony of La Ilaha Illallah

Allah says: "Those whom they call upon desire [for themselves] means of access to their Lord" [17:57]

"And [remember] when Abraham said to his father and his people: "Verily, I am innocent of what you worship, except Him who did create me and He will certainly guide me" [42:26-27]

Allah says: "They took their rabbis and monks as Lords beside Allah" [9:31]

And His (Allah's) statement: "And among mankind are those who take others besides Allah, as rivals [to Allah]: They love them as they should love Allah" [2:165]

In the Saheeh it is reported that the Prophet ﷺ said: "Whoever said: "La Ilaha Illallah" and rejected all that is worshipped besides Allah, Allah has forbidden the taking of his property and the spilling of his blood and his account will be for Allah, the Almighty the All-powerful." [Muslim]

This topic, containing the greatest and most important of issues that is the explanation of Tawheed and the explanation of the Shahaadah is detailed further with clear examples in subsequent chapters. From them, the ayah of al Israa, containing a clear refutation of the polytheists who call upon the righteous, in this is the proof that such behavior is major shirk,

From them, the ayah of Baraa'ah (at Tawbah) explaining that the people of the book took their rabbis and monks as lords other than Allah. And it explains that they were commanded to only

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worship one God, so it clearly refers, with no doubts, to obeying their learned and pious in sin, it does not refer to their calling upon them.

From them the saying al Khaleel's saying to the disbelievers; **"Surely I am innocent of what you worship, except for the one who created me"** He made an exception for his Lord among those who are worshipped. And Allah mentioned this disavowal and this allegiance as the meaning of the testimony to La Ilaha Illallah, He said: **"And he made it a commandment remaining among his offspring that perhaps they may return to"** (43:28)

From them the ayah of al Baqarah where Allah said about the disbelievers; **"And they will not come out of the fire"** (2:167) He mentioned that they loved the rivals as they loved Allah, showing that they had a great love for Allah, yet they did not enter into Islam, so what about one who loves the rival more than he loves Allah and how about the one who loves the rivals but not Allah?

From them, the saying of the Prophet ﷺ; **"Whoever says La Ilaha Illallah, and disbelieves in what is worshipped other than Allah, his wealth and blood is unlawful, and his reckoning is with Allah"**

This is among the greatest explanations of the meaning of La Ilaha Illallah, for he did not make the mere utterance of it shelter for ones blood and wealth, not even knowing its meaning and its utterance, nor its acknowledgement, nor even that he does not call upon Allah alone without partners. No, but he did not declare his wealth and his blood unlawful until he attached to that the disbelief in what is worshipped other than Allah. So if he doubts this or hesitates, his blood and wealth are not unlawful. So what a tremendously important issue it is, and what a clear explanation and proof it is, such that it ends all debate.

#### Chapter 6: It is an Act of polytheism to wear Rings or Threads or the like as a Means of Prevention or Lifting of Afflictions

Allah says: " Say: "Tell me then, the things that you invoke besides Allah - if Allah intended some harm to me, could they remove His harm, or if He intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust [the true Believers] must put their trust."" (39:38)

Imran Ibn Hussein reported that the Prophet ﷺ saw a man wearing a brass bracelet on his arm. He ﷺ said **what is this?** He said, 'It is for [protection] against wahinah'. He ﷺ said, **'Take it off, it will only increase your weakness, for if you died while it was on you, you would never have success'**[Reported by Ahmad in his Musnad 4/445 and this is his wording, reported by Ibn Maajah in his Sunan #3531 by way of Mubaarak from Al Hasan from Imran Ibn Hussein with it, And Al Boosayree said in 'Al Zawaa'id' "Its chain of narration is hasan, for the reason that this Mubaarak is Ibn Fudaalah" But it is not as he said, for indeed Mubaarak is a mudallis (reports by way of tadlees) and reports by way of an'ahah. And the hadeeth was declared weak (da'eef) by Ash Shaykh Al Albaanee in Ad Da'eefah #1029 who said: "It has 2 weaknesses: 1) The an'ahah of al Mubaarak who is Ibn Fudaalah and he was a mudallis, 2) It is disconnected between al Hasan & Imran Ibn Hussein since he did not hear from him as was declared by Ibn Al Madeene and Aboo Haatim" and reported by Al Haakim 4/216 who declared it saheeh and Adh Dhahabee agreed)

And he also has a marfoo report from Uqbah Ibn Aamir; **"Whoever wears a charm, may Allah not protect him, and whoever wears a shell, may Allah not protect him"** [Reported by Ahmad in his Musnad 4/154 and Al Haakim in 'Al Mustadrak 4/417 who graded it saheeh and Adh Dhahabee agreed. Albaanee declared it weak in Ad Da'eefah #1266, Da'eef Al Jaami as Sagheer #5703, due to one of its narrators however in As Saheehah #492, he brings it after the following wording that mentions shirk, also narrated from Uqbah, so it seems that the second wording quoted is the more correct]

And in one narration; **"Whoever wears an amulet has committed an act of polytheism."** (Ahmad (4/152) & Al Haakim (4/417) Al Albaanee declared it authentic (saheeh) in 'As Saheehah' #492)

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## Chapter 7: The use of incantations and amulets

Abu Basheer Al- Ansari said that he was with the Messenger of Allah ﷺ on one of his journeys when he sent a messenger to tell the people: **"Let not any necklace of bowstring or any other kind of necklace remain on the necks of your camels, except that it is cut off"**. [Agreed upon]

The Messenger of Allah ﷺ said: **"Incantations (ar-ruqa), amulets (tamaa'im) and love charms (tiwalah, in order to make a person fall in love with another) are all forms of polytheism"** (Ahmad and Abu Dawood declared authentic (saheeh) by Al Albaanee in Saheeh Abu Dawood as-Saheehah, 331 & 2972)

The Prophet ﷺ said: **"Whoever wore something (around his neck) will be put in its charge."** (Ahmad and At-Tirmidhee, declared good (hasan) by Al Albaanee in Ghayaat Al Maram #297)

Tamaa'im (charms) are things that were put on children to ward off the evil eye. Some of the salaf made an exception for it if it contained something from The Qur'an, while others did not, they still considered it among the prohibited, among the latter was Ibn Mas'ood, may Allah be pleased with him.

Ruqyah is that which is known as azaa'im [incantation], if it is proven to be free of shirk, then Allah's Messenger ﷺ permitted it in the case of the evil eye and for poisonous stings.

Tiwalah is something that they did with the claim that it makes a woman more beloved by her husband, or vice versa.

Ruwaifa' said: "Allah's Messenger ﷺ said to me: **"Oh, Ruwaifa'! It is probable that your life will be a long one, so inform the people that whoever tied his beard, or wore a bowstring, or cleaned his privates using animal dung or a bone, Muhammad is innocent of him."** (Ahmad, declared authentic (saheeh) by Al Albaanee Saheeh Al Jaami as Sagheer)

It is reported on the authority of Sa'eed Ibn Jubair that he said: "Whoever cut an amulet from a person, it will be for him as if he had freed a slave." (Narrated by Wakee', Shaykh Ibn Uthaymeen said that this is what enters into analogy (Qiyaas))

Also from Wakee' رحمه الله on the authority of Ibraheem An-Nakha'i رحمه الله is that he said: "They used to hate amulets whether they were from the Qur'an or from other sources"

## Chapter 8: Whoever seeks blessing from a Tree, Stone, or Any Such Thing

**Allah says: "Have you seen Al-Laath and Al-'Uzzaa and another, the third, Manaath?"** (53:19-22)

Abu Waqid Al-Laithi said: "We were travelling with the Prophet ﷺ to Hunain, when we had only recently abandoned disbelief and the polytheists had a lotus-tree at which they used to worship and upon which they used to hang their weapons. They called it: Dhat Anwaat. So we said to Allah's Messenger ﷺ: "Make for us a Dhat Anwaat like theirs," at which the Messenger of Allah ﷺ said: **"Allahu Akbar! Verily, that which you have said - by Him in Whose Hand is my soul - is the same as was said by the Children of Israel to Moses: "Make for us a god such as the gods which they have."** Then He ﷺ said: **"Verily, you are an ignorant people who will follow the way of those who were before you."** (Tirmidhee #2180, who declared it "hasan saheeh", declared authentic (saheeh) by Al Albaanee in Saheeh Jaami as Sagheer #3201)

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## Chapter 9: Concerning Slaughter Dedicated to Other Than Allah

Allah says: **"Say: "Verily, my prayer, my slaughter, my life and my death are [all] for Allah, the Lord of the worlds. He has no partner: This am I commanded, and I am the first of those who submit" (6:162-163)**

**"Therefore pray to your Lord and slaughter [animals in His Name only]" (8:102)**

Ali said: "Allah's Messenger ﷺ told me four things: **"Allah has cursed the one who slaughters in the name of other than Allah; Allah has cursed the one who curses his parents; Allah has cursed the one who protects and shelters the one who innovates a heresy into the religion; Allah has cursed the one who alters the land-marks"** (Muslim)

## Chapter 10: Do Not Slaughter in the Name of Allah at a Place Where Animals Are slaughtered in the Name of Others beside Him

Allah says: **"Do not ever stand [in prayer] therein. There is a mosque whose foundation was laid on piety from the first day. It is more worthy of your standing [for prayer] therein. In it are men who love to be purified; and Allah loves those who purify [themselves after answering the call of nature]" (9:108)**

A man vowed to sacrifice a camel at a place called Buwanah and he asked the Prophet ﷺ about it. He ﷺ said to him: **"Does the place contain any of the idols from the time of the days of ignorance?"** They said: "No." He ﷺ then asked: **"Did the kuffar (disbelievers) hold any of their (religious) festivals there?"** They replied: "No." So the Messenger of Allah ﷺ said: **"Then fulfill your vow, for verily, vows, which entail disobedience to Allah or that which is beyond the capacity of the son of Adam, should not be fulfilled."** (Abu Dawood #3313 Hajr Al Asqaalani declared it authentic (saheeh) in At Talkhees #2550)

## Chapter 11: A Vow to another besides Allah is Polytheism

Allah says: **"They perform their vows, and they fear a Day whose evil is spread far and wide" (76:7) "And whatever you spend in charity or whatever vow you make, be sure Allah knows it all." (2:270)**

The Prophet ﷺ said: **"Whoever vowed to obey Allah he should do so, and whoever vowed to disobey Him, should not do so."** (Bukhari)

## Chapter 12: Seeking Refuge in Other than Allah is Polytheism

Allah says: **"And there were persons among mankind who took shelter with persons among the jinn, but they [only] increased them in fear and misguidance" (72:6)**

Allah's Messenger ﷺ said: **Whoever visited an abode and said: "I seek refuge in the Most Perfect Words of Allah, from the evil of what He has created," no harm shall befall him until he departs from that place."** (Muslim):

## Chapter 13: It is Polytheism to Seek Aid from other than Allah

Allah says: **"Nor call on any besides Allah, such can neither profit you, nor hurt you. If you do, then you will surely be one of the wrongdoers" (10:106)**

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"If Allah does touch you with hurt, there is none can remove it but He: If He desires some benefit for you, there is none can keep back His favour: He causes it to reach whomsoever of His slaves He wills, and He is the Most Forgiving, Most Merciful" (10:107)

"You do naught but worship idols besides Allah, and you invent falsehood. The things that you worship besides Allah have no power to give you sustenance: Then seek you sustenance from Allah, worship Him and be grateful to Him: To Him will you return" (29:17)

"And who is more astray than one who calls upon other than Allah, such as will not answer him until the Day of Resurrection, and who are [even] unaware of their calls to them. And when mankind are gathered [on the Day of Resurrection], they [the false deities] will become enemies to them and will deny their worshipping" (46:5-6)

"Is not He [better than your gods] who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth [generation after generation], is there any deity with Allah? Little it is that you bear in mind" (27:62)

At Tabaranee reports with his chain of narration that; "During the time of the Prophet ﷺ there was a hypocrite troubling the believers. Someone said; 'Come with us to seek help from Allah's Messenger ﷺ against this hypocrite' So The Prophet said; **'There is no seeking help from me, only seeking help from Allah'** [In Shaykh Saalih Al Fawzaan's Kitaab at Tawheed it is mentioned that this is da'eef, Al Haythamee said: "Its men are the men of the saheeh other than Ibn Lahe'e'ah and he is acceptable (hasan) in hadeeth" Majmaa Az-Zawaa'id 10/159]

Chapter 14: Concerning Allah's Words: "Will they associate [with me] those that do not create, but are [themselves] created - those that can bring them no victory?"

"Will they associate [with me] those that do not create, but are [themselves] created - those that can bring them no victory?" (7:191-192)

"And those whom you call upon instead of Him, own not even the thin membrane covering a date-stone. If you call upon them, they hear not your call and even were they to hear, they could not grant it to you and on the Day of Resurrection, they will disown your ascribing them as partners [with Allah]. And none can inform you like He [the All-knowing]" (35:13-14)

The Prophet ﷺ was struck during the battle of Uhud, and one of his molar teeth was broken, at which he said: **"How can a people ever be successful, when they strike their Prophet?"** and so it was revealed: **"The matter is not for your decision"** (3:128) (Muslim)

It is reported on the authority of Ibn Umar that he heard the Messenger of Allah ﷺ saying as he raised his head from bowing, in the second rak'ah of fajr prayer: **"Oh, Allah! Curse so and so and so and so and so,"** after saying: "Sami' Allahu Liman Hamidah," and: "Rabbanaa wa Lak Al-Hamd." And so Allah revealed: **"The matter is not for your decision..."** (Bukhari)

It is reported on the authority of Abu Hurairah that when this verse was revealed: **"And warn your nearest kinsmen"** (26:214) Allah's Messenger ﷺ stood up and said: **"Oh, you people of Quraish (or something similar)! Save your own souls! I possess nothing with which to protect you from Allah. Oh, 'Abbas Ibn 'Abdul Muttalib! I possess nothing with which to protect you from Allah. Oh, Safiyyah, aunt of the Messenger of Allah! I possess nothing with which to protect you from Allah. O, Fatima Bint Muhammad! Ask me of what I have anything you like; I possess nothing with which to protect you from Allah."** (Agreed upon)



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Chapter 15: The Words of Allah, Most High: "Until when terror is removed from their hearts they will say: "What is it that your Lord has said?" They will say: "The Truth; and He is the Most High, the Most Great.""

"Until when terror is removed from their hearts, they will say: "What is it that your Lord has said?" They will say: "The Truth; and He is the Most High, the Most Great."" (34:23)

The Prophet ﷺ said: "When Allah orders a matter in the heaven, the angels beat their wings in humility and submission to His Words & the sound is like the sound of a chain on smooth rocks; they continue to do so until it enters their hearts. Then, when fear has been removed from their hearts, they say: "What has your Lord said?" They (the others) reply: "The Truth and He is the Most High, the Most Great," and the listening thief and (another) hears it, so, one above another," "and he hears the Words (of Allah) and transmits them to the one below him and he transmits it to the one below and so on, until it reaches the tongue of the magician or the fortune-teller and sometimes the meteorite strikes him before he can convey the news and sometime he conveys it before he is struck and then he adds a 100 lies to what he hears and it is said: "Did not he tell us such and such on such and such a day?" Then he is believed because of these Words which were overheard from the heaven" (Bukhari)

#### Intercession

Allah says: "And warn by it, those who fear to be gathered to their Lord: Besides Him they will have no protector, nor intercessor: That they may become pious, God-fearing" (6:51)

"Say" "To Allah belongs all intercession. To Him belongs the dominion of the heavens and the earth and to Him you shall all return"" (39:44)

"Who is it that can intercede in His presence, except as He permits?" (2:255)

"And no matter how many be angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He Wills and pleases" (53:26)

"Say: "Call upon those whom you claim [as gods] besides Allah: They have no power, not the weight of an atom - in the heavens or on the earth. No share have they therein, nor is any of them a helper to Allah. No intercession can avail with Him, except for those for whom He has granted permission. So much so that, when terror is removed from their hearts, they will say: "That which is true and just; and He is the Most High, Most Great."" (34:22-23)

Ibn Taymeeyah رحمه الله said: "Allah has negated all that the polytheists do in worship: Such as the belief that any besides Allah possesses sovereignty or has any share in sovereignty, or aid, so that naught remains except intercession and He has made plain that intercession is not possible except by His permission for the intercessor and the Hadith of Major Intercession also supports this, for in it is (the Words of Allah on the Day of Resurrection: **"Raise your head and ask and it shall be given; intercede and it will be accepted."** (Bukhari) And it will not be accepted unless Allah is pleased with the one for whom intercession is sought, as is proved by the Words of Him, Most High: **"And they offer no intercession except for those with whom He is well-pleased"** and Allah is not well pleased except with the people of monotheism as evidenced by the Hadith: On behalf of whom will your intercession be Oh, Messenger of

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Allah ﷻ? He ﷻ replied: **"Him who says: None has the right to be worshipped but Allah (La ilaha illallah), sincerely, from his heart."** (Bukhari)

Chapter 17: The Words of Allah, The Most High: "Verily, you will not guide everyone whom you love, but Allah guides whom He wills"

**"Verily, you guide not whom you love"** (28:56)

When death approached Abu Talib, Allah's Messenger ﷺ came to him and with him were 'Abdullah Ibn Abi Umayyah and Abu Jahl. The Prophet ﷺ said to his uncle: **"Oh uncle! Say: La ilaha illallah a word by which I will plead for you with Allah"** But they said: "Will you reject the faith of 'Abdul Muttalib?" And the Messenger of Allah ﷺ repeated his words and again they repeated their question, and so the last testament of Abu Talib was that he remained upon the religion of 'Abdul Muttalib and he refused to say: La ilaha illallah. So the Messenger of Allah ﷺ said: **"Verily, I will continue to ask forgiveness for you until I am forbidden to do so."** Then Allah revealed:

**"It is not for the Prophet or those who believe with him to ask forgiveness for the polytheists, even though they be their close relative after it has been made plain to them that they are of the people of the Hell-fire"** (9:113)

And concerning Abu Talib, He revealed: **"Verily, you will not guide everyone whom you love, but Allah guides whom He wills"** (Agreed upon)

Chapter 18: What Has Been Said Concerning the Reason for Mankind's Disbelief and abandonment of their religion-it is Exaggerated Praise of the Righteous

Allah says: **"O! You People of the Book! Commit not excesses in your religion or say of Allah anything but the truth"** (4:171) **"And they said: "Do not abandon your gods: Do not abandon Wadd, nor Yaghooth, or Ya'ooq, or Nasr," and they have led many astray. And [oh, Allah!] Grant increase to the wrong-doers save error"** (71:23-24)

Ibn 'Abbas said: The idols of the people of Noah were known among the Arabs later on. Wadd belonged to (the tribe of) Kalb in Dawmat al-Jandal. Suwaa' belonged to Hudhayl. Yaghooth belonged to Muraad, then to Bani Ghutayf in al-Jawf, near Sabaa'. Ya'ooq belonged to Hamadaan. Nasar belonged to Humayr of Aal Dhi'l-Kalaa'. These were names of righteous men from the people of Noah when they died; the devil inspired their people to set up idols in the places where they had used to sit and to call those idols by their names. They did that but they did not worship them, but after those people died and knowledge had been forgotten, then they started to worship them. (Bukhari, 4636)

The Messenger of Allah ﷺ said: **"Do not extol me as the Christians extolled the son of Mary; I am no more than a slave (of Allah) and so (instead), say: Allah's Slave and His Messenger."** (Agreed upon)

The Messenger of Allah ﷺ said: **"Beware of exaggerated praise for it was only this which led those before you to destruction"** (Ahmad, an Nasaa'ee and Ibn Maajah, declared authentic (saheeh) by Ibn Taymeeyah and is found in As Saheehah of Al Albaanee # 1283)

The Messenger of Allah ﷺ said: **"Destroyed are those who are extreme"** and he repeated it three times" (Muslim)

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## Chapter 19: What Has been Said Concerning the Condemnation of One Who Worships Allah at the Grave of a Righteous Man - and Therefore of One Who Worships its Inhabitant

Umm Salamah told the Messenger of Allah ﷺ about a church she had seen in Abyssinia in which there were pictures. The Prophet ﷺ said: **"Those people, when a righteous member of their group or a pious slave of Allah dies, they build a mosque over his grave and make images therein; they are the worst of the creation in the sight of Allah"** (Agreed upon)

Ibn Al Qayyim رحمه الله said: "In most cases, the reason why nations fall into polytheism is because of images and graves." (Zaad al-Ma'aad, 3/458)

"When the Messenger of Allah ﷺ was close to death, he covered his face with a cloth and then when it became difficult for him to breathe, he uncovered his face and said: **"May Allah curse the Jews and Christians who took the graves of their Prophets as places of worship, do not imitate them"** "And, (added 'Aa'ishah,) "if it had not been for this, his grave might have been raised above ground, but it was feared that it would be taken as a place of worship." (Agreed upon) The Prophet ﷺ said five days before his death: **"Your predecessors used to take their Prophets' graves as places of worship, so do not make graves into places of worship for I have forbidden you to do this."**

He ﷺ forbade it (building over graves) towards the end of his life and cursed whoever did so likewise praying near them, even if no building is erected over them and this is the intended meaning here, since none of the Companions would have built a mosque over the grave of the Messenger of Allah ﷺ, for every place where the intention for prayer is made is a place of worship; indeed, every place which is used as a place of prayer may be classified as a mosque, as He ﷺ said: **"The whole earth has been made for me a pure and clean mosque."** (Agreed upon) [The Prophet ﷺ said: **"All the earth is a mosque apart from the graveyards and bathrooms."** (Tirmidhee, 317; Ibn Maajah, 745; classed as saheeh by Albaanee in Saheeh Ibn Maajah, 606)]

The Prophet ﷺ said: **"Verily, the most wicked of people are those who, when the Hour overtakes them, are still alive and those who take graves as places of worship."** (Ibn Taymeeyah declared its chain of narration good (jayyid) in Al Iqtidaa 2/186)

## Chapter 20: What Has Been Said About Exaggeration in Raising up the Graves of the Righteous and How They Tend to Become Idols Worshipped Besides Allah

Imam Malik رحمه الله has reported in his book, Al-Muwatta', that the Messenger of Allah ﷺ said: **"O, Allah! Do not let my grave become an idol that is worshiped: Allah's Wrath is immense against those peoples who turned the graves of their Prophets into mosques."** (Al Albaanee graded it saheeh in Tadheer As-Saajid #11)

Ibn Jareer reports, on the authority of Sufyaan, from Mansoor, from Mujahid (that he said): **"Have you seen Al-Laat and Al-Uzzaa and another, Manaaf, the third [deity]?"**-He (Al-Laat) used to prepare sawed for the pilgrims, and when he died, the people began to sit at his grave." And this has been reported by Abu Jawza from Ibn Abbas that He used to prepare sawed for the pilgrims (Ibn Jareer)

Allah's Messenger ﷺ said: **"Cursed are those women who visit the graves and those who take them as places of worship"** (Narrated by Abu Dawood, At-Tirmidhee and An Nasaa'ee, declared authentic (saheeh) except for the mention of 'placing lights (on the graves)' by Al Albaanee رحمه الله in Ad Da'eefah # 225 & Tadheer as Saajid #43, Al Albaanee pointed out that although there is no authentic hadeeth mentioning the curse for it, it remains an innovation nevertheless)

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Chapter 21: That which has been said concerning the Prophet's protectiveness of monotheism and His blocking of every path leading to polytheism

Allah says: "Verily, there has come to you a Messenger from amongst your-selves: It grieves him that you should perish: He is ardently anxious over you. To the Believers He is Most Kind and Merciful" (9:128)

Allah's Messenger ﷺ said: "Do not make your homes into graves nor make my grave into a place of celebration send your prayers and blessings upon me, for they will be conveyed to me wherever you may be." (Abu Dawood, Ibn Taymeeyah declared its chain of narration to be good (hasan) in Iqtidaa 2/170)

Chapter 22: What Has Been Said Concerning Those of This nation who Worship Idols

Allah says: "Do you not see those who were given a portion of the Book? They believe in Al-Jibt and At-Taaghoot and say to the unbelievers that they are better guided than the Believers!" (4:51)

"Say: "Shall I inform you of something much worse than this [as judged] by the treatment it received from Allah? Those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and some into swine, those who worshipped At-Taaghoot - they are worse in rank and far astray from the even Path" (5:60)

Umar said: "Al-Jibt means magic and At-Taaghoot means the devil" ["Ibn Hajr al Asqaalani said "...its like is reported from Umar with a strong chain of narration" 8/251 Fath ul Bari, Ibn Uthaymeen said: "As for his explanation of at taghoot with the devil (ash shaytaan), then indeed this is from what enters into tafseer by examples" [Al Qawl Al Mufeed 2/9-10]]

"And thus did we make their case known to the people that they might know that the Promise of Allah is true & that there can be no doubt about the Hour. When they disputed among themselves about their affair, [some] said: "Construct a building over them." Their Lord knows best about them: Those who prevailed over their affair said "Verily, we will build a place of worship over them."" (18:21)

The Messenger of Allah ﷺ said: "Surely you will follow the way of those before you just as the flight of one arrow resembles another, so much so, that even if they entered the hole of a lizard, you would enter it." They said: "The Jews and Christians?" He ﷺ replied: "(If not them) then whom?" (Agreed upon)

The Messenger of Allah ﷺ said: "Verily Allah folded the earth for me, so much so that I saw its East and its West: The kingdom of my nation will reach as far as the earth was folded for me. The two treasures, both the red and the white were given to me. I prayed to my Lord that He may not destroy my nation by a widespread drought and not give sovereignty over them to an enemy who annihilates them in large numbers except from among themselves and then verily my Lord said: "Oh Muhammad! When I issue a decree, it is not withdrawn: I have promised your nation that I will not destroy it by a widespread drought and I shall not give sovereignty of them to an enemy who exterminates them in large numbers, even if they are stormed from all sides of the earth except from among themselves only a portion of them will destroy another portion and a portion will take another portion prisoner" This was also narrated by Al-Barqaani, who added: "I fear for my nation those leaders who will send them astray: When the sword is used among my people, it will not be withdrawn from them until the Day of Resurrection and the Hour will not come until a tribe from among my nation attach themselves to the polytheists and large groups (fi'amm) of my people worship idols; and there will be

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among my nation thirty liars, all of them claiming that he is a prophet, though I am the Seal of the Prophets - none will come after me. But some of my nation will continue to hold to the truth and they will be victorious and they will not be harmed by those who oppose them until Allah's Command comes." (Muslim and the addition reported by Al Barqaani, Abu Dawood and Ibn Maajah and other than them was declared saheeh by Al Albaanee رحمه الله in Saheeh Jaami as Sagheer)

### Chapter 23: What Has Been Said Concerning Magic (Sihr)

Allah says: **"And they knew that the buyers would have no share in the Hereafter"** (2:102)

Allah says: **"Do you not see those who were given a portion of the Book? They believe in Al-Jibt and At-Taaghoot and they say to the unbelievers that they are better guided than the believers!"** (4:51)

Umar said: **"Al-Jibt means magic and At-Taaghoot means the devil"** [Ibn Hajr al Asqalani said "...its like is reported from Umar with a strong chain of narration" 8/251 Fath ul Bari, Ibn Katheer said: "And the opinion that the Taaghoot means the shaytaan is very strong" Tafseer Ibn Katheer 2:256]

Jaabir said: **"The Tawaagheet are the fortunetellers every village has one that the shaytaan inspires"** [Reported by Bukhari in disconnected form, Ibn Hajr said in Al Fath 8/252 and it is connected by Ibn Abee Haatim from the route of Wahb Ibn Munabbih and it is reported in connected form again by Ibn Jareer in his tafseer" (3/13) Ibn Uthaymeen said: "The tafseer of Jaabir is tafseer with an example like the tafseer of Umar" [Al Qawl Al Mufeed 2/11]]

The Messenger of Allah ﷺ said: **"Avoid the seven destroyers."** They (the Companions) asked: "Oh, Messenger of Allah! What are they?" He ﷺ replied: **"Ash-shirk (associating partners) with Allah and sorcery"** (Agreed upon)

From Jundub **"The punishment for the magician is that he be struck with the sword"** [Reported by at- Tirmidhee 5/157, and he said: "We do not know this hadeeth in marfoo form except from this angle and Ismaaeel Ibn Muslim Al Makki weakens the hadeeth Ismaaeel Ibn Al Adwaa al Basree Wakee said: He is reliable and he narrates from Al Hasan also and it is authentic (saheeh) from Jundub in Mawqoof form and the hadeeth is reported again by At Tabaranee in 'Al Kabeer' 1665 and Ad Daaraqutnee 3/114 and Al Haakim 4/360 and he declared it saheeh and Adh Dhahabee agreed, it was also reported by Al Bayhaqi 8/136 and it was reported from Ismaaeel from Al Hasan in mursal form, Abdur Razzaq 10/184 and Ibn Hazm 11/396 and the hadeeth was declared da'eef by Ibn Hajr in Al Fath 10/236 and this is the opinion preferred by Adh Dhahabee in Al Kabaair 42 and the hadeeth can be found in Ad Da'eefah # 1446 of Ash Shaykh Al Albaanee]

It is narrated by Bukhari, on the authority of Bajalah Ibn 'Ubadah that he said: "'Umar Ibn Al-Khattab wrote: **"Execute every magician"** "So, continued Bajalah, **"we executed three magicians"** (But there is no mention of the ordering of the killing of the magicians, which is in the narration with Imam Ahmad 1/190-191 and Abu Dawood, declared authentic (saheeh) by Al Albaanee in Saheeh Sunan Abu Dawood and declared saheeh by Ibn Hazm 11/398)

And it is reported authentically from Hafsah that she ordered the execution of her slave for practicing magic upon her and she was executed [Munqati (disconnected) according to Abdul Qaadir Arna'out]

And its like is saheeh from Jundub

Ahmad said: From three of the Companions of The Prophet ﷺ

### Chapter 24: Clarification of some of the types of magic

**"Al Iyaafah...from Al Jibt"** [Reported by Abu Dawood #3907 & An-Nasaa'ee in 'Al Kubraa' #11108 & Ibn Hibbaan in his 'Saheeh' # 1426, Ash Shaykh Al Albaanee pointed out that it has a defect owing to idtirab (confusion) concerning the name (Hayyain) See 'Ghayaat Al Maram' #301]

Awf said, "Iyafah (augury) is predictions based on birds, and tarq is the lines etched in the earth"

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Al Hasan said that jibt is “the screaming of Shaytaan” with a good chain of narration

The Prophet ﷺ said: **“Whoever learns some knowledge from astrology has learnt a part of magic (sihr) those who learn more accumulate more (sin)”** (Reported by Abu Dawood with this wording “Whoever learns some knowledge from astrology” and its like is reported by Ibn Maajah and declared authentic (saheeh) by Al Albaanee in Saheeh Al Jaami as Sagheer and Al Iraqi in ‘Takhreej Al Ihyaa 4/117 and Adh Dhahabee as occurs in Faid Al Qadeer 6/80)

The Prophet ﷺ said: **“Shall I not tell you what al-’adhdhah is? It is tale carrying”** (Agreed upon)

The Prophet ﷺ said: **“Verily, some eloquence (can be so beautiful); it constitutes sorcery”** (Agreed upon)

#### Chapter 25: What Has Been Said About Fortune-tellers and Their Like?

The Prophet ﷺ said: **“Whoever goes to a fortuneteller and asks him about anything his prayers will not be accepted for 40 days”** [Muslim #2230, as regards what Muhammad Ibn Abdul Wahhab added to this narration in Kitaab At Tawheed: “and believed what he said” this is not related by Muslim but rather occurs in a narration from Ahmad 4/68 & 5/380 and Ash Shaykh Muhammad Ibn Saalih Al Uthaymeen mentioned this in Al Qawl Al Mufeed 2/62]

The Prophet ﷺ said: **“Whoever went to a fortuneteller and believed in what he said is free of what was revealed to Muhammad”** [Abu Dawood #3904, saheeh, See Irwaa Al Ghaleel of Albaanee #2006]

The Prophet ﷺ said: **“Whoever practices at-tiyarah, or tells fortunes or seeks advice from a fortune-teller or practices magic or asks another to do so is not one of us and whoever goes to a soothsayer and believes what he tells him has disbelieved in that which was revealed to Muhammad.”** [Narrated by Al-Bazaar, with a good chain of narration and declared authentic (saheeh) by Al Albaanee in Saheeh Jaami as Sagheer and see Ghayaat Al Maram (289)]

Al-Baghawee رحمه الله said: “The seer (al-’arraaf) who claims to know the unseen depends upon knowledge stolen (by the jinn who over heard it from the lowest heaven) and falsehood and the like; It has been said that he is the same as the fortune-teller (al-kaahin), but the latter is, in fact, one who claims knowledge of the unseen events of the future. It has also been said that he is one who knows the secrets of the mind.”

Ibn Taymeeyah رحمه الله said: “The seer is a name for the fortune-teller, the astrologer, the thrower of sand and all those who claim knowledge of these matters by such means.”

#### Chapter 26: Counteracting magic

Allah’s Messenger ﷺ was asked about counteracting magic with magic and he said: **“It is from the deeds of Satan”** (Ahmad & Abu Dawood, Ibn Hajr declared it hasan in Al Fath #3868)

Ibn Al-Qayyim رحمه الله said: “Counteracting the effects of magic is of two kinds: “1. Counteracting magic with its like and this is the work of the devil which the saying of Al Hasan refers to. So the one seeking the naashir and the one performing it go to a Shaytaan giving him what he wants in exchange for what will remove the spell. The 2<sup>nd</sup> is an Nushrah by means of ar-ruqyah, seeking refuge with Allah, permissible medicines and making supplications to Allah - these are all permitted forms of counteracting magic”

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## Chapter 27: Belief in Omens

Allah says: **"And when good came to them, they said: "This is due to us." But when evil befell them, they ascribed it to omens connected with Moses and those with him! Verily, in truth the omens of evil are theirs in Allah's sight, but most of them understand not!"** (7:131)

Allah says: **"They said: "Your evil omens are with yourselves." If you are admonished [do you deem it an evil omen?] No! But you are a people transgressing all bounds"** (36:19)

The Messenger of Allah ﷺ said: **"There is no 'adwaa (transmission of infectious disease without the permission of Allah), no tiyarah (superstitious belief in bird omens) and no haamah and no Safar."** (Agreed upon)

Muslim, in his Saheeh, adds: **"...and no naw and no ghou."**

Allah's Messenger ﷺ said: **"There is no 'adwaa and no tiyarah, but optimism pleases me."** They asked: **"What is optimism?"** He ﷺ replied: **"It is the good word."** (Agreed upon)

The Prophet ﷺ said: **"At-Tiyarah is Polytheism"** (Declared saheeh by Al Albaanee in Saheeh Sunan Abu Dawood and Adh-Dhahabee in his checking of Al Mustadrak)

Ibn Mas'ood said: *"There is none among us who is not afflicted by it, but Allah, by true dependence on Him removes it from the heart."* (Declared authentic (saheeh) by Al Albaanee in Saheeh Sunan Abu Dawood and in Saheeh Sunan at Tirmidhee #1314)

The Prophet ﷺ said: **"Whoever is turned back from his objective by a bad omen he has committed polytheism"** (Ahmad 2/220 and is in As Saheehah of Al Albaanee #1065 who included it up to: "he has committed shirk" in Saheeh Al Jaami #6264)

## Chapter 28: Astrology

"Al-Bukhari said in his Saheeh: Qatadah said: "Allah created these stars for three purposes: to adorn the heavens, to stone the devils and as signs by which to navigate, whoever seeks anything else in them is mistaken and does not benefit from them, and he is wasting his time and effort in seeking something of which he has no knowledge" [Reported by Bukhari in disconnected form, Abdul Qaadir Arna'outt said in his Takhreej of the hadeeth in Fath Al Majeed Sharh Kitaab At Tawheed: "Ibn Hajr said: "And connected by Ibn Hameed" in Al Fath"]

Harb informs us that while Qatadah disliked the studying of the lunar phases, Ibn Uyainah forbade it, and Ahmad and Ishaq permitted it"

The hadeeth of Abee Moosa that Allah's Messenger said: **"Three will not enter the paradise, the believer in sorcery...."** [Reported by Ahmad in his Musnad 4/399 and Saheeh Ibn Hibbaan 1380, 1381 and the hadeeth was declared weak by Ash Shaykh Al Albaanee in Da'eef Al Jaami as Sagheer, declared saheeh by Adh-Dhahabee in his checking of Al Mustadrak, Ibn Uthaymeen said: "As for the belief in magic it is of 2 types, the first is that one believes it has an effect and there is no objection to this because it is a matter of fact. The second type is to believe in it and to accept it this is forbidden and not permitted" Fatawaa Ibn Uthaymeen]

## Chapter 29: Concerning seeking rain by the stars

Allah says: **"And instead [of thanking Allah] for the provision He gives you, on the contrary, you deny [Him] by disbelief"** (56:82)

The Messenger of Allah ﷺ said: **"There are four traits remaining from the pre-Islamic days of ignorance to be found in my nation, which they will not abandon: (i) Pride in the**

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nobility of one's ancestors, (ii) defaming the ancestors of others, (iii) seeking rainfall from the stars and excessive mourning and wailing for the dead." (Muslim)

Zaid Ibn Khalid Al-Juhani said: "Allah's Messenger ﷺ prayed the morning-prayer with us in Al-Hudaibiyyah after it had rained during the night and when he had finished, he addressed the people saying "Do you know what your Lord said?" They said "Allah and His Messenger ﷺ knows best" He ﷺ said "Allah said "Some of my slaves this morning are true believers in Me and others are disbelievers: As for those who say: "We have received rain from the Bounty of Allah and His Mercy," they are Believers in Me and disbelievers in the stars, while those who say: "We have received rain from the movements of such-and-such a star," are disbelievers in Me and believers in the stars." (Agreed upon)

It is reported by Bukhari and Muslim, on the authority of Ibn 'Abbas a Hadith carrying the same meaning as the previous Hadith: "Some (of the people) said: "The promise of rain of such-and-such a star has come true." Then Allah revealed the following verses: " Furthermore, I call to witness the setting of the stars and that is indeed a mighty oath, did you but know it - that this is indeed a Qur'an most honorable, in a Book well-guarded, which none touch except the pure ones: A Revelation from the Lord of the worlds. Is it such a Message as you would deny? And instead [of thanking Allah] for the provision He gives you, on the contrary, you deny [Him] by disbelief" (56:75-82)

#### Chapter 30: Allah's Words and among the People Are Those Who Take partners besides Allah

Allah says: "And among the people are those who take [for worship] partners besides Allah; they love them as they should love Allah, but those of faith are greater in their love for Allah. If only the evil-doers could see. Behold! They would see the punishment and that to Allah belongs all power, and Allah will strongly enforce the punishment" (2:165)

Allah says: "Say: "If it be that your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard, and fighting in His Cause, then wait until Allah brings about His Decision - and Allah guides not the rebellious" (9:24)

Allah's Messenger ﷺ said: "None of you truly believes until I am more beloved by him than his sons his father and all of mankind" (Agreed upon)

Allah's Messenger ﷺ said: "Whoever possesses the following three qualities will have the sweetness of faith: (i) The one to whom Allah and His Messenger are more loved than anything else; (ii) the one who loves a person purely and solely for Allah's sake; and (iii) the one who hates to return to disbelief after Allah has saved him, as he would hate to be thrown into the Fire." (Agreed upon) And in another narration: "None of you will find the sweetness of faith until" (Bukhari)

Ibn 'Abbas said: "Whoever loved for Allah's sake and hated for Allah's sake and befriended for Allah's sake and showed enmity for Allah's sake, will achieve by this Allah's friendship and the slave will not attain the real taste of faith even though he may pray much and fast much until he does all these things. Today, most of the people maintain relationships and love only for some worldly reason, but this will not profit them anything (on the Day of Judgment)." (Ibn Jarir At-Tabari, Shaykh Muhammad Ibn Saalih Al Uthaymeen said: "This narration is Mawqoof but its meaning is marfoo" [Al Qawl Al Mufeed 2/191])



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Ibn 'Abbas said, concerning Allah's Words: **"And all relations between them would be cut off"** (2:166) *that it refers to relations of love* (Declared saheeh by Al Haakim, Shaykh Muhammad Ibn Saalih Al Uthaymeen said: "And this narration has been declared weak by some of them but its meaning is saheeh" Al Qawl Al Mufeed 2/196)

Chapter 31: Allah's Words: "It is only Satan who suggests to you the fear of his supporters and friends. Do not fear them, but fear Me, if you are of the Believers" (3:175)

**"The mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, offer prayers perfectly, give charity (Zakah) and fear none but Allah: It is they who are most likely to be on true guidance"** (9:18)

Allah says: **"There are among men those who say: "We believe in Allah," but when they suffer affliction in Allah's cause, they treat men's oppression as if it were the punishment of Allah! And if help comes to you from your Lord, they will surely say: "We have [always] been with you!" Does not Allah know best all that is in the hearts of the worlds of mankind and the jinn?"** (29:10)

Allah's Messenger ﷺ said: **"Whoever seeks Allah's Pleasure at the expense of men's displeasure, will win Allah's Pleasure and Allah will cause men to be pleased with him. And whoever seeks to please men at the expense of Allah's Displeasure, will win the Displeasure of Allah and Allah will cause men to be displeased with him."** (Narrated by Ibn Hibbaan in his Saheeh and is in as-Saheehah of Al Albaanee)

The narration of Abee Sa'eed: **"It is from the weakness of certainty..."** [Al Bayhaqi declared Muhammad Ibn Marwaan da'eef in Shu'ab Al Eemaan 1/151 and 152, Shaykh Sulayman said in Tayseer: "Weak (da'eef) and its meaning is saheeh"]

Chapter 32: Allah's Words: [And Depend Upon Allah if You Truly Believe]

**"And depend upon Allah if you truly believe"** (5:23)

**"Believers are those who, when Allah is mentioned, feel a tremor in their hearts and when His verses are recited to them, they [the verses] increase their faith and they put their trust in their Lord, Alone"** (8:2)

**"O, Prophet! Sufficient for you is Allah, and for those who follow you among the Believers"** (8:64)

**"And whoever places his trust in Allah, then he will suffice him"** (65:3)

Ibn 'Abbas said: **"Allah is Sufficient for us and He is the best Disposer of affairs"** (3:173)

Abraham said it when he was thrown in the fire and Muhammad ﷺ said it when it was said to him:

**"The people are gathering against you, so fear them." But it only increased their faith; they said: "For us Allah is Sufficient and He is the best Disposer of affairs"** (3:173) (Bukhari)

Chapter 33: Allah's Words: "Did They Then Feel Secure against the Plan of Allah?"

Allah says: **"Did they then feel secure against the Plan of Allah? But none can feel secure against the Plan of Allah except those who are lost"** (7:99)

**"And who despairs of the Mercy of his Lord except those who are astray?"** (15:56)

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**Ibn Abbas said, "Allah's Messenger ﷺ was asked about the major sins, He ﷺ said, "Shirk with Allah, despair of hope in Allah and feeling secure from Allah's planning"**

[Recorded by Al Bazaar, and Ibn Abee Haatim by way of Shabib bin Bishr, from Ikrimah, from Ibn Abbas. It's narrators are trustworthy except for Shabib bin Bishr....] [Fath Al Majeed] Al Haythamee mentioned it in Majmaa Az-Zawaa'id 1/104, from the hadeeth of Ibn Abbas, saying at the end of it, "Recorded by Al Bazaar and at Tabaranee and their narrators are trustworthy" Al Arna'out, Ibn Katheer said: "and its chain of narration needs looking into" Tafseer Ibn Katheer 1/485]

**Ibn Mas'ood said: "The most heinous of all the major sins are: shirk, believing that one is safe from Allah's Plan, despairing of Allah's Mercy and losing hope of Allah's Relief"** (Ibn Katheer said it is saheeh from him, without doubt in his Tafseer 1/485. "It was recorded by Ibn Jareer with a correct chain from Ibn Mas'ood [Fath Al Majeed] And Al Haythamee mentioned it in Majmaa Az-Zawaa'id 1/104 reporting it from at Tabaranee in al Kabeer, He said, "Its chain is saheeh" Al Arna'out)

### Chapter 34: Belief in Allah Consists of Patience in the Face of All That Allah Has Ordained for Us

**Allah says: "No kind of calamity occurs except by Allah's leave: And whoever believes in Allah, Allah will guide his heart [aright]: For Allah knows all things" (64:11)**

Alqamah said: "He is the one who, when calamity strikes him, knows that it is from his Lord and accepts it with equanimity and submits (himself to Allah's Will.)" (Ibn Jareer Ibn Abee Haatim & Ibn Katheer (4/376))

**"And whosoever believes in Allah, He guides his heart aright. And Allah has full knowledge over everything."**

**"Allah's Messenger ﷺ said: "Two traits found in people are signs of disbelief: Defaming a person's lineage and bemoaning the deceased." (Muslim)**

**The Prophet ﷺ said: "He who slaps his cheeks and tears his clothes and calls with the call of the pre-Islamic days of ignorance is not one of us" (Agreed upon)**

**The Prophet ﷺ said: "When Allah wills good for His slave, He hastens to punish him in this life and when He wills evil for His slave He withholds punishing him for his sins until he comes before Him on the Day of Resurrection" (Tirmidhee & Al Haakim, declared saheeh by Albaanee in Saheeh Jaami as Sagheer)**

**And He ﷺ said: "The greatness of the reward is tied to the greatness of the trial: When Allah loves a people he puts them to trial. Whoever accepted it will enjoy Allah's Pleasure and who ever is displeased with it will incur Allah's Displeasure" (Tirmidhee, declared hasan by Al- Albaanee in Saheeh Jaami as Sagheer)**

### Chapter 35: Showing off

**Allah says: "Say: "I am but a man like you, [but] it has been revealed to me that your God is One God: So whoever desires to meet his Lord, let him do righteous deeds and let him not associate any partners with his Lord in his worship" (18:11)**

**The Prophet ﷺ said that Allah says: "I am Independent of all the partners (ascribed to me). Whoever performs a deed while associating partners with Me, I will leave him and his Shirk." (Muslim)**

**The Prophet ﷺ said: "Shall I not tell you what I fear for you more than the false messiah...It is hidden polytheism (shirk) such as when a person stands in prayer and he improves his prayer when he knows that others are watching." (Ahmad & Ibn Maajah, declared hasan by Al Bosaaree in Al Zawaa'id & declared authentic by Albaanee in Saheeh Jaami as Sagheer and it is said in Az Zawaa'id: "Its chain of narration is hasan, And they differed concerning: Katheer Ibn Zayd and Rabeeh Ibn Abdur Rahmaan" )**

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### Chapter 36: It is a Form of polytheism to perform a (Good) Deed for Worldly Reasons

Allah says: "To whosoever desires the life of this world and its glitter, we shall pay [the price of] their deeds therein - without decrease. They are those for whom there is nothing in the Hereafter except the Fire: Vain are their deeds therein" (11:15-16)

Allah's Messenger ﷺ said: "Perish the slave of the deenaar, the dirham, the kameesah (expensive, luxurious clothing) and the kameelah (Richly embroidered garments) if he is given these things, he is pleased and if he is not, he is displeased. May such a person perish and be of the losers and if he is pierced with a thorn, may he not find anyone to remove it. Felicity (or, according to some scholars, a tree in Paradise) is for the one who holds the reins of his horse to strive in Allah's cause, with his hair unkempt and his feet covered with dust: If he is placed in the vanguard he will be found in the vanguard and if he is placed in the rearguard, he will be found in the rearguard. If he asks for permission, it is not granted and if he intercedes, it is not accepted." (Bukhari)

### Chapter 37: Whoever Obeys a Scholar or a Ruler by Prohibiting What Allah Has Permitted or Permitting What Allah Has Prohibited Has Taken Them as Partners beside Allah

On the authority of 'Adi Ibn Haatim it is reported that he heard the Messenger of Allah ﷺ reciting this Qur'anic verse: "They have taken their rabbis and their monks as lords beside Allah and [they take as a lord] Al-Maseeh, 'Jesus the son of Mary yet they were not commanded but to worship One God: None has the right to be worshipped but He - Praise and Glory to Him: [Far is He] from having the partners they associate" (9:31)

"...and I said to him: "We don't worship them." He ﷺ said: "Do they not forbid what Allah has permitted and do you not then forbid it (to yourselves), and do they not make permissible for you what Allah has forbidden, and do you not then make it permissible (to yourselves)?" I replied: "Certainly!" He ﷺ said: "That is worshipping them." (Tirmidhee, declared hasan by Ibn Taymeeyah رحمه الله in Majmoo Al Fatawaa 7/67 and declared hasan by Al Albaanee in Saheeh Sunan At-Tirmidhee #2471)

### Chapter 38: Allah's Words: "Do You Not See Those Who Claim That They Believe in What Was Revealed to You and to Those Before You? They Wish to Resort to At-Taaghoot for Judgment..."

Allah says: "And when it is said to them: "Do not make mischief in the earth," they say: "We are only peace-makers." Of a surety, they are the mischief-makers, but their [hearts] understand not" (2:11-12) "And do no mischief on the earth after it has been set in order, but call on Him with fear and longing for the Mercy of Allah is [always] near to those who do righteous deeds" (7:56)

The hadeeth of Ibn Umar: "None of you believes until his desires are in accordance with that which I came with" [Narrated by Ibn Abee Aasim in 'As Sunnah' #15 ...] Shaykh Muhammad Ibn Saalih Al Uthaymeen said: "It was declared saheeh by An Nawawee and other than him and declared weak by a group from the ahl ul ilm from them Ibn Rajab in his book Jaami Al Uloom Wal Hikaam but its meaning is saheeh" Al Qawl Al Mufeed 2/346]

Ash-Sha'bee said: "A dispute took place between a man from among the hypocrites and a man from among the Jews and so the Jew said: "Let us seek judgment from Muhammad," for he knew that He ﷺ did not accept bribes. But the hypocrite said: "Let us seek judgment from the Jews," for he knew that they accepted bribes and so both of them agreed to take their case to a fortune-teller in Juhainah and seek his judgment; then Allah revealed: "Do you not see those who claim to have faith in what was revealed to you and to those before you? They

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**desire to resort for judgment to At-Taaghoot"** (4:60) (Ibn Hajr said in Fath Al Bari 5/37 "Reported by Ishaq Ibn Raahawayh in his Tafseer with a saheeh chain of narration")

It was also said that this verse was revealed with respect to two men who became involved in a dispute; one of them said: "Let us raise the matter with the Prophet" while the other said: "(let us go) to Ka'b Ibn Al-Ashraf." Then they went to `Umar and one of them informed him of what had happened. He then said to the one who had refused the judgment of the Messenger of Allah: "Is it so?" He replied: "Yes," upon which, **Umar struck him with his sword and killed him.** [Al Haafidh Ibn Hajr 5/37 ascribed it to Al Kulabee in his Tafseer from the route of Abee Saalih from Ibn Abbas, then he said: "And this chain of narration even if it is weak, it is strengthened by way of Mujahid" Shaykh Ibn Uthaymeen said that "In Tayseer Al Azeez Hameed it is mentioned: "There is for it many routes of transmission and it is famous ...there are many routes for it and it is not harmed by the weakness of its chain of narration"]

#### Chapter 39: Whoever Denies Any of the Names and Attributes of Allah?

Allah says: **"But they reject The Most Merciful (Ar Rahman) Say: "He is my Lord: There is none worthy of worship save He; in Him I have placed my trust and to Him I shall return"** (13:30)

Ali said: **"Speak to the people in a way they will understand. Would you like that Allah and His Messenger ﷺ be denied?"** (Bukhari)

Abdul-Razzaq reports, on the authority of Ma'amar Ibn Tawoos, on the authority of his father, on the authority of Ibn 'Abbas that he saw a man springing to his feet in disapproval when he heard a Hadith from the Prophet ﷺ About the Divine Attributes. Then he (Ibn 'Abbas) said: *"What kind of fear is it that these people have? They find in the completely clear verses that which has no ambiguity that, which they fear but they are brought to ruin by those verses which are not entirely clear"* (Its chain of narration is saheeh; Abdul Qadir Arnaout's Takhreej of Fath Al Majeed and in the Takhreej to Shaykh Abdur Rahman Naasir As Sa'dee's Al Qawl As Sadeed pg 143)

When Quraish heard Allah's Messenger mention Ar-Rahmaan, they rejected it, upon which Allah revealed: **"And they reject Ar-Rahmaan"** (13:30) (Reported by Ibn Jareer 13/101 from Mujahid in mursal form)

#### Chapter 40: Allah's Words: "They Know the Favors of Allah yet They Deny Them"

**"They know the favors of Allah yet they deny them and most of them are disbelievers"** (16:83) Mujahid said: "He (the one referred to in the above verse) is the man who says: "They (Allah's Blessings) are mine, an inheritance from my fathers and my forefathers."

Awn Ibn Abdullah said: "They say: "If it were not for so-and-so, such-and-such an event would not have occurred.

Ibn Qutaybah رحمه الله said: "They say: "This is due to the intercession of our gods." After the Hadith of Zaid Ibn Khalid in which Allah Most High, said: **"Some of My slaves this morning are true Believers in Me and others are disbelievers..."**

Abul 'Abbas (i.e. Ibn Taymeeyah رحمه الله) said: "Such commandments occur frequently in the Qur'an and Sunnah. Allah condemns those who attribute His Blessings to others whom they associate with Him. Some of the Salaf have said that it is like the saying of some: "The wind was favorable," or: "the sailor was skillful," etc. and the statements of many of the people are like this"

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## Chapter 41: Allah's Words: "And Do Not Ascribe Partners to Allah when you know [the Truth]"

**"So do not set up Andaad with Allah when you know" (2:21-22)**

Ibn 'Abbas said, concerning this verse: *"Al-Andaad means Shirk which is less conspicuous than a black ant crawling on a black stone in the darkness of the night, such as the saying: "By Allah and by your life, oh so-and-so!" or: "By your life," or: "If it had not been for this little dog, the burglars would have come to us," or "Had it not been for the duck in the house, the burglars would have come," or like a man's saying to his companion: "By Allah's and your will..." or: "As Allah and you will," or the saying of a man: "Had it not been for Allah and so-and-so..." - Do not mention anyone with Allah because all of this is Shirk."* (Narrated by Ibn Abi Haatim, in Tayseer Azeez Al Hameed, #586 it says: Its chain of narration is good (jayyid))

The Messenger of Allah ﷺ said: **"Whoever swears by other than Allah has committed an act of kufr or Shirk."** (Tirmidhee, Al-Hakim, declared saheeh by Albaanee in Irwaa #2561)

Ibn Mas'ood said: *"That I should swear by Allah upon a lie is more preferable to me than that I should swear by another upon the truth"* (Abdur Razzaq and Tabarane, declared saheeh by Albaanee in Irwaa #2562)

The Prophet ﷺ said: **"Do not say: "As Allah wills and so and so wills," but (instead) say: "As Allah wills and then as so and so wills."** (Abu Dawood, declared saheeh by Albaanee in as Saheehah # 137 and Shaykh Al Islam Muhammad Ibn Abdul Wahhab in Kitaab At Tawheed))

Ibraheem An-Nakha'i رحمه الله hated for anyone to say: "I seek refuge in Allah and in you," but he considered it permissible to say: "I seek refuge in Allah and then in you." Then he added: "A person should say: "If not for Allah then so-and-so..." and he should not say: "If not for Allah and so-and-so." (Abdur Razzaq)

## Chapter 42: What has been said concerning one who is not satisfied with an Oath Sworn in Allah's name?

The Messenger of Allah ﷺ said: **"Do not swear by your fathers: Whoever swears by Allah, let him speak the truth and the one for whom the oath is taken in the Name of Allah should be satisfied with it and whoever is not satisfied with it is not (one of the slaves) of Allah"** (Ibn Maajah, declared saheeh by Albaanee in Irwaa #2698 and declared hasan by Ibn Hajr in Al Fath 11/536)

## Chapter 43: Saying: "As Allah Wills and You Will"

A Jewish man came to the Prophet ﷺ and said to him: "Verily, you (Muslims) commit Shirk, for you say: "As Allah Wills and as you will;" and you say: "By the Ka'bah!" And so the Prophet ﷺ ordered whoever wanted to swear, to say: **"By the Lord of the Ka'bah!"** and to say: **"As Allah wills, then as you will."** (An-Nasaa'ee, it was declared saheeh by Albaanee in as Saheehah # 137 and declared saheeh by Adh-Dhahabee in his checking of Al Mustadrak and declared saheeh by Ibn Hajr in Al Isaabah 4/389)

A man came to the Prophet ﷺ and he said: "As Allah and you will," at which the Prophet ﷺ said: **"Would you set me up as a partner beside Allah? "As Allah Alone Wills"** (An-Nasaa'ee, declared authentic (hasan) by Albaanee in as Saheehah # 139)

On the authority of At-Tufail the half brother of Aishah it is reported that he said: "I saw in a dream that I came upon a number of Jews and I said to them: "You are indeed a good people were it not that you claim that 'Uzair is the son of Allah" They replied: "You too are good, were it not that you say: "As Allah Wills and as Muhammad wills" Then, I came upon a number of Christians and I said to them: "You are indeed a good people were it not that you claim that the

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Messiah (Jesus) is the son of Allah" They replied: "You are also good, were it not that you say: "As Allah Wills and as Muhammad wills." When I awoke I told someone about this then I went to the Prophet ﷺ and repeated it to him. He asked me: "Have you told anyone about this?" I said: "Yes." Then he went to the pulpit and, after praising Allah he said: **"At-Tufail had a dream which he has already communicated to some of you. You used to say something which I was prevented from forbidding to you until now. Henceforth do not say: "As Allah wills and as Muhammad wills," but say: "What Allah Alone Wills."** (Ibn Maajah, Al Albaanee mentioned it in as Saheehah # 138, Al Haythamee said in Majmaa Az-Zawaa'id: "the men in its chain are reliable according to the conditions of Imam Muslim")

#### Chapter 44: Whoever Curses Time, Wrong's Allah

Allah says: **"And they say: "There is nothing but our life in this world: We die and we live and nothing destroys us except time." And they have no knowledge of it, they only conjecture"** (45:24)

The Prophet ﷺ said: **"Allah, Most Blessed, Most High, says: "The son of Adam wrongs me: He curses time, though I am time: In My Hands are all things and I cause the night to follow the day."** (Agreed upon)

In another narration, He says: **"Do not curse time, for verily, time is Allah"** (Muslim)

#### Chapter 45: To Be Called Judge of Judges and the Like

The Prophet ﷺ said: **"Verily, the lowest name to Allah is that of a man who calls himself "King of kings," for there is no king except Allah"** (Agreed upon) Sufyaan added: "Like the title Shaahinshaah." In another narration, it was said: **"The man who angers Allah most on the Day of Resurrection and the vilest..."** (Muslim)

#### Chapter 46: Honoring the Names of Allah and Changing one's Name Because of That

It is reported on the authority of Abu Shuraih that he used to be known as Abul Hakam, until the Prophet ﷺ said to him: **"Allah is Al-Hakam and His Judgment will prevail."** Abu Shuraih replied: "When my people dispute in any matter, they come to me for adjudication; and when I judge between them, both parties are pleased with my judgment." The Prophet ﷺ said: **"How excellent is this! Do you have any children?"** He said: "Yes, Shuraih, Muslim and 'Abdullah." Then the Prophet ﷺ asked: **"Who is the eldest?"** He answered: "Shuraih." Then the Prophet ﷺ said: **"Then (from now on,) you will be known as Abu Shuraih."** (Narrated by Abu Dawood and others, declared saheeh by Al Albaanee in Saheeh Sunan Abu Dawood)

#### Chapter 47: Whoever Made Fun of Anything in Which Allah, the Qur'an or His Messenger Are Mentioned

If you ask them (about this), they declare: "We were only talking idly and joking." Say: **"Was it at Allah, and His proofs, evidences, verses, lessons, signs, and revelations and His Messenger that you were mocking?"** Make no excuse; you have disbelieved after you had believed. [9: 65-66]

It is reported on the authority of Ibn 'Umar Muhammad ibn Ka'b, Zaid Ibn Aslam and Qatadah that in the course of the Battle of Tabuk, a man came up and declared: "We have seen none greedier, none so untruthful and none so cowardly as these (Qur'anic) reciters of ours (i.e. Allah's Messenger ﷺ and the Companions). 'Awf Ibn Malik replied: "(In fact) you are the liar and a hypocrite; I shall inform the Messenger of Allah (about what you have said)." And so Awf went to Allah's Messenger in order to inform him of what had occurred, but he found that Revelation had already preceded him. Then that man came to the Messenger of Allah ﷺ

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when he was just starting out on a journey on his camel. The man pleaded: "We were only joking and indulging in travellers' talk to pass the time." Ibn 'Umar said: "It is as if I see him before me now, clinging to the saddle-belt of the Allah's Messenger's camel and the rough stones were battering his legs as he ran and he was saying: "We were only talking idly and joking." But the Messenger of Allah ﷺ replied: **"Was it at Allah, His verses and His Messenger you were mocking? Make no excuses! You have rejected faith after you had accepted it"** He ﷺ did not look towards him, nor did he say anything further." [Reported by Ibn Jareer and Ibn Abee Haatim as occurs in Saheeh Al Musnad of Shaykh Muqbil Ibn Haadee رحمه الله #771]

Chapter 48: Allah's Words: "And truly, if we give Him a Taste of Mercy from Us, After Some Adversity Has Touched Him..."

Allah says: **"And truly, if we give him a taste of mercy from us, after some adversity has touched-him, he is sure to say: "This is due to my merit" (41:50)**

Mujahid said: "[Meaning] this is due to my works and I deserve it"

Ibn Abbas said: "He means from my self"

And the statement of Allah: **"He (Qaaron) said: 'I have only been given this (vast wealth) due to knowledge that I possess" [28:78]** Qatadah said: "[Meaning] due to knowledge that I possess of the different methods of earning"

Others said: "Due to knowledge from Allah that I deserve"

This is the meaning of the statement of Mujahid: "I have been given it due to (my) nobility"

The Messenger of Allah ﷺ said: "Three men from Bani Israel, a leper, a bald-headed man and a blind man were tested by Allah: He sent to them an angel, who came to the leper and said to him: "What thing would you like most?" He replied: "A good complexion and a good skin and that that which causes the people to be averse to me should depart from me." The angel touched him & his disease was cured and he was given a fair complexion and a good skin. The angel then asked him: "What kind of property do you prefer?" The man replied: "Camels," or "Cows." (Ishaaq, the narrator is not sure which). So he was given a pregnant female camel and the angel said to him: "May Allah bless you in it." Then the angel came to the bald man and said to him: "What is the thing most loved to you?" The man replied: "Good hair and that which causes the people to be averse to me (baldness) should depart from me." And so the angel touched him and his affliction was gone and he was given fine hair. Then the angel asked him: "What kind of property would you like best?" He replied: "Cows," or "Camels." The angel gave him a pregnant cow and said: "May Allah bless you in it." Then the angel went to the blind man and said to him: "What thing would you like best of all?" He said: "I would like that Allah restore my sight to me so that I might see the people." And so the angel touched him and Allah restored his sight to him. Then the angel asked him: "What kind of property do you most prefer?" He replied: "Sheep." So the angel gave him a pregnant sheep. Later, all three of the pregnant animals gave birth to young and multiplied until one of them had a valley full of camels, while another had a valley full of cows and the third had a valley full of sheep then the angel disguised as a leper, went to the leper and said: "I am a poor man who has lost all his means while on a journey and so there is none who can satisfy my needs today except Allah and then you. I ask you by the one who gave you your fair complexion and your fine skin and granted you so much wealth in livestock to give me a camel so that I may reach my destination." The man replied: "I

have many obligations (so I cannot give you one)." The angel said: "I think I know you; were you not a leper to whom the people had a strong aversion? Were you not a poor man and then Allah gave you (all of this)?" The man replied: "(No,) I got this property by way of inheritance from my forefathers." The angel said: "If you are lying, May Allah make-you as you were before." Then the angel went to the bald man, in the shape of a bald man and said to him the same as he had said to the first man, but he too answered as the first one had. The angel said to him: "If you are lying, May Allah make-you as you were before." Then the angel, disguised as a blind man, went to the blind man and said: "I am a poor man and a traveller whose livelihood has been cut off during the journey. I have no one to help me except Allah and then you. I ask you by Him who has-given you back your sight to give me a sheep that I may, with its help, complete my journey." The man said: "Without doubt, I was blind and Allah gave me back my sight, so take what you wish from my property. By Allah! I will not prevent you from taking anything of my property, which you may have for Allah's sake." The angel replied: "Keep your property with you. You have (all) been tested and Allah is pleased with you and is angry with your two companions." (Agreed upon)

#### Chapter 49: Allah's Words: "But When He Gives to Them a Righteous Child, They Ascribe to Him Partners in That Which He Has Given Them"

Ibn Hazm said: "They have agreed upon the forbiddance of every name that insinuates worship of other than Allah, like Abdul Amr (slave of Amr) Abdul Ka'bah and names similar to that, except Abdul Muttalib"

Allah says: "But when He gave them a Saleh (good in every aspect) they ascribed partners to Him in that which He had given them: But Allah is Exalted High above the partners they ascribe to Him" (7:189-190)

He (Ibn Abi Haatim) also recorded from Qatadah with an authentic chain that he said: "They ascribed partners (to Allah) in his obedience and not in His worship"

He (Ibn Abi Haatim) also recorded from Mujahid with an authentic chain that he said concerning Allah's statement: "If you give us a Saleh child" [7:189] "They feared that the child might not be human" This meaning was also mentioned from Al Hasan, Sa'eed and other than them

#### [IMPORTANT NOTE:

"Ibn 'Abbas said concerning this verse, "When Adam had sexual intercourse with her she became pregnant..." [Ibn Abi Haatim reported it, 5/1634 and its like is reported by Sa'eed Ibn Mansoor and Ibn Mundhir as in Ad Dar Al Manthoor 3/277 Al Hāfidh Ibn Katheer said in his tafseer 2/276 after bringing narrations with this meaning; "And it is apparent that these narrations, and Allah knows best, are from the narrations of the people of the book (Jews and Christians) and the hadeeth is authentic (saheeh) from the Messenger that he said: "If the people of the book narrate to you, do not agree and do not deny them", Albaanee declared it da'eef in Da'eef Al Jaami #4769, as for the hadeeth: "When Eve became pregnant Iblees went around her and prior to that she had no child that lived (i.e. miscarriages). So he (Iblees) said to her, "Name him (the baby) 'Abdul-Haarith." So she named it 'Abdul-Haarith and it lived. And that was from the revelation of the Shaytaan and his command" [This was reported by At-Tirmidhee, no. 595, and Al-Imam Al-Albaanee graded it weak (Da'eef) in Da'eef At-Tirmidhee see also Al-Albaanee's discussion of it in Silsilat ul-Ahaadeeth Ad-Da'eefah, no. 342, where he grades it Da'eef, and also Da'eef ul-Jaami', no. 4769 where he says that it's Da'eef]

Shaykh Muhammad Ibn Saalih Al Uthaymeen said: "But what is correct is that Al Hasan said that what is intended by this verse is other than Adam and Eve and what's intended by this verse is, the polytheists from the children of Adam as Ibn Katheer mentioned in his Tafseer" [Al Qawl Al Mufeed]

And the Shaykh also said "And this [saying the verse refers to Adam and Eve] is false from a number of angles:



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The first angle: There is not in that an authentic narration from The Prophet and this is from news that can only come by way of revelation....

The second angle: That if this was concerning Adam and Eve then they either repented from shirk or died upon it, so if it is said that they died upon it then this is from the worst sayings of some of the heretics (az-zinadiqah)....And if they repented from shirk then it does befit Allah's wisdom justice and mercy that he mentioned their mistake/sin [of committing shirk] but He did not mention that they repented from it.....and when Allah mentions a mistake/sin of some of the Prophets and Messengers he mentions there repentance as he mentioned concerning Adam eating from the tree and his wife and the repentance from that

The third angle: That the Prophets are protected from ash-shirk by the agreement of the scholars

The fourth angle: It is established in the hadeeth of intercession that when the people come to Adam and seek his intercession with Allah that he will excuse him self due to his eating from the tree and this is a sin whereas if he had committed shirk then he would have excused himself due to that as that is a stronger reason

The fifth angle: That Satan came to them and said: "I am your companion who got you out of paradise" and whoever wants to trick/mislead someone does not come to them and say: "I am your companion who got you out of paradise" so when it is said then we know that he is an enemy and we would not accept from him"

The sixth angle: "That in his saying: "I will cause him (your child) to have 2 horns like a deer" If they believed that.....this is shirk-in-Lordship as none has the power to do that except Allah and if they believed he was not able to do that they would not have obeyed him"

The seventh angle: The saying of Allah: **"But Allah is exalted high above the partners they ascribe to Him (yushrikoon, which is plural, which in Arabic is 3 or more)"** If this was referring to Adam and Eve he would have said: "yushrikaan" (which is dual 2)"....It is not permissible to believe this concerning Adam and Eve" [Summarized from Al Qawl Al Mufeed vol 3 p84-86]

#### Chapter 50: Allah's Words: "The Most Beautiful Names Are For Allah, so call on Him by Them"

Allah, Most High says: **"The most beautiful Names are for Allah, so call on Him by them, but shun those who deny His Names"** (7:180)

Ibn Abi Haatim reported on the authority of Ibn 'Abbas that he said: *"Those who belie or deny His Names are guilty of Shirk."*

It is reported on the authority of Al-A' mash that he said that they used to ascribe names to Allah which were not His.

#### Chapter 51: One Should Not Say: Peace Be Upon Allah

Ibn Mas'ood said: "Whenever we prayed behind the Prophet ﷺ we used to recite: "As-Salaam (Peace) be upon Allah from His slaves and as-Salaam be upon so-and-so and so-and-so, until the Prophet ﷺ told us: **"Do not say: "As-Salaam be upon Allah," for verily, He is As-Salaam."** (Agreed upon)

#### Chapter 52: On saying "O Allah forgive me if you will"

The Messenger of Allah ﷺ said: **"None of you should say: "Oh, Allah, Forgive me if you will," or: "Oh, Allah, Have mercy upon me if you Will." Rather he should always appeal to Allah firmly, for nobody can force Allah to do something against His Will."** (Bukhari)

According to Muslim's report, He ﷺ said: **"One should appeal to Allah with firm determination for nothing is too much or too great for Allah to give it."**

#### Chapter 53: One Should Not Say: "My Slave," or: "My Slave-girl"

The Messenger of Allah ﷺ said: **"None of you should say: "Feed your Lord" or: "Help your Lord in performing ablution," but instead he should say: "My master," or: "My guardian," and none should say: "My slave," or: "My slave-girl," but instead he should say: "My lad," or: "My lass," or: "My boy."** (Agreed upon)

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#### Chapter 54: Whoever Asks in the Name of Allah Should Not Be Refused

Allah's Messenger ﷺ said: "Whoever asks for something in Allah's Name, give it to him; if anyone seeks refuge in Allah's Name, give him refuge; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the wherewithal to do so, pray for him until you feel that you have recompensed him." (Abu Dawood and An-Nasaa'ee, declared saheeh by Albaanee in Irwaa #1617)

#### Chapter 55: Nothing but Paradise Should Be Asked for by Allah's Countenance

**"Do not ask for anything by the Face of Allah except Paradise"** [Reported by Abu Dawood in his Sunan #1671 and its chain of narration is weak, in it is Sulayman Ibn Qarm Ibn Mu'adh see Ibn Hajr al Asqaalani's 'At Taqreeb' and see at ta'leeq of Mishkaat al Masabeeh 1944 of Al Albaanee, Shaykh Ibn Uthaymeen said: "And this hadeeth has been declared weak by some of the ahl ul ilm but upon its implication it is saheeh (correct) for indeed from al-adab is that one does not ask by the face of Allah except upon the affairs of the hereafter: the achievement of the paradise or an-najaah from the fire" Al Qawl Al Mufeed 3/150]

#### Chapter 56: On saying if

"If the matter had been left to us, none of us would have been killed here." (3:154)

"Those who said about their brethren, while they themselves sat at home: "If only they had obeyed us, they would not have been killed." (3:168)

The Messenger of Allah ﷺ said: "Seek what benefits you and seek help only from Allah and do not lose heart. If any adversity comes to you, do not say: "If I had only acted in such-and-such a way, it would have been such-and-such;" but instead, say: "Allah has decreed (it) and what He willed, He has done," for verily, (the word) (if) opens the way for the work of Satan." (Muslim)

#### Chapter 57: The-prohibition of cursing the Wind

Allah's Messenger ﷺ said: "Do not malign the wind; if you see that which displeases you, say: "Oh, Allah! We ask of You the good of this wind and the good that it is commanded to bring with it; and we seek refuge with You from the evil of this wind and the evil that it is commanded to bring with it." (Tirmidhee, declared saheeh by Albaanee in Saheeh Jaami as Sagheer)

#### Chapter 58: Allah's Words: "[They Were] Moved by Wrong Thoughts about Allah - Thoughts Which Belonged to the Jaahiliyyah"

Allah says: "[They were] moved by wrong thoughts about Allah - thoughts which belonged to the Jaahiliyyah: They said: "Is the matter anything to do with us?" Say to them: "Verily, the matter is for Allah." They hide within themselves what they would never reveal to you: They say: "If the matter had been left with us, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was written would have gone forth to their deaths." But [all this was] that Allah might test what is in your hearts and purge what is in your hearts, for Allah knows well the secrets of your hearts" (3:154)

"And that He may punish the hypocrites, men and women, and the polytheists, men and women, who think evil of Allah: On them is a round of evil: The Wrath of Allah is on them: He has cursed them and prepared for them the Hell-fire: And an evil destination is it" (48:6)

Ibn Al-Qayyim رحمه الله said, concerning the first verse: "The explanation of this thought (of the unbelievers) is that they believed that Allah would not help His Messenger ﷺ and that his affair (i.e. *Islam*) will be forgotten. It is also explained as meaning that the afflictions which befell him were not from Allah's *Qadr* and His Wisdom. It is therefore explained as a denial of Allah's *Qadr* and His Wisdom and denial that the matter (i.e. Message) of His Messenger ﷺ would be completed and that it would prevail over all religions. These were the evil thoughts of the hypocrites and the polytheists as mentioned in Qur'an *Al-Fath* - and they are only that: evil thoughts. Any person who believes that falsehood will prevail over Truth (i.e. Islamic Monotheism) continuously, and that it will cause Truth to disappear, or who denies that things occur in accordance with Allah's *Qadr* and His Decision, or denies the overriding wisdom behind His *Qadr*, which is deserving of all praise, and thinks that it is due to an aimless, purposeless will: These are the thoughts of those who disbelieve. Woe to those who disbelieve in the Hell-fire - and most of them think ill of Allah when it concerns that which affects them in particular and what He does to others, and none is saved from such evil thoughts except those who truly know Allah and His Divine Names and Attributes and understand the necessity of His Wisdom and of praising Him. Let the wise recipient of good counsel look at himself closely in this matter and repent to Allah and ask His Forgiveness for having thought ill of his *Rabb*. And if you were to examine such individuals, you would see each of them in distress and anger with what Allah has decreed, blaming and finding fault in it and thinking that it should have been such-and-such. In this, some are more-guilty than others. Examine yourself: Are you free from such thoughts? If you are saved from it, you have been saved from a great calamity, but if you are not, I cannot regard you as saved."

#### Chapter 59: What Has Been Said About Those Who Deny Allah's Qadr?

Ibn 'Umar said: "By Him in Whose Hand is the soul of Ibn 'Umar, if anyone possessed gold as much as the mountain of Uhud and spent it in Allah's cause, Allah would not accept it from him unless he believed in Allah's Qadr." Then he cited the words of the Prophet ﷺ **"Faith is to believe in Allah His Angels His revealed Books His messengers the last day and Al-Qadr both the good and bad of it."** (Muslim)

It is reported on the authority of 'Ubadah Ibn As-Saamit that he said to his son: "Oh, son! You will never taste true faith until you know that whatever afflicts you would not have missed you and whatever has missed you would never have come to you. I heard the Messenger of Allah ﷺ say: **"The first thing Allah created was the pen; He commanded it to write. It said: 'My Lord! What shall I write?' He said: 'Write down what has been ordained for all things until the establishment of the Hour.'**" Oh, my son! I heard Allah's Messenger ﷺ say: **"Whoever dies believing something other than this does not belong to me."** (Abu Dawood & Tirmidhee & declared saheeh by Albaanee in Thalal Al Jannah)

In another version from Ibn Wahhab, it was said: "Allah's Messenger ﷺ said: **"Whoever disbelieved in Al-Qadr, the good and the bad of it, will be burnt in the Hell-fire."** [TAKHREEJ NOT FOUND/GIVEN]

It is reported that Ibn Ad-Dailami said: "I went to Ubayy Ibn Ka'b and said to him: "There is some doubt within me concerning Al-Qadr; please tell me of something by which Allah might take it (the doubt) from my heart." He said: "Even were you to spend gold equivalent in weight to the mountain of Uhud, Allah would not accept it from you until you believe in Al-Qadr. And know that what has afflicted you could not be avoided and what did not come to you could never be attained and if you die believing other than this then you are one of the people of the Hell-fire" I then went to 'Abdullah Ibn Mas'ood Hudhaifah Ibn Al-Yamaan Zaid Ibn Thabit and all

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of them told me something similar from the Prophet ﷺ (Ahmad, Abu Dawood and Ibn Maajah and declared saheeh by Albaanee in Thalal Al Jannah)

#### Chapter 60: What Has Been Said About Those Who Make Pictures (of Living Things?)

The Messenger of Allah ﷺ said: "Allah, the most high said: "And who is more unjust than one who tries to create the like of my creation? Let them create an ant or an atom or let them create a wheat grain or let them create a barley grain." (Agreed upon)

The Messenger of Allah ﷺ said: "The most severely punished of people on the Day of Resurrection will be those who try to make the like of Allah's creation." (Agreed upon)

The Messenger of Allah ﷺ said: "Every picture maker is in the Fire. A soul will be placed in every picture made by him and it will punish him in the Hell-fire." (Agreed upon)

From Ibn Abbas that The Prophet ﷺ said: "Whoever makes images in this world, will be charged with breathing a soul into it on the day of resurrection and he will not be able to do so." (Agreed upon)

On the authority of Abul Hayaaj Al-Asadi, it is reported that 'Ali said to him: "Shall I not send you on a mission on which-I was sent by Allah's Messenger ﷺ? "Do not leave any image without erasing it or any elevated grave without leveling it to the ground." (Muslim)

#### Chapter 61: About Frequent Swearing

Allah says: "Protect your oaths" (5:89)

Allah's Messenger ﷺ said: "Swearing may benefit (the sale of) commodities, but it will erase the reward (in the Hereafter)." (Agreed upon)

The Messenger of Allah ﷺ said: "There are three types of people to whom Allah will not speak and neither will he bless them and for them is a severe torment. They are: (i) The white-haired old adulterer; (ii) the arrogant beggar; and (iii) the one who makes Allah as his merchandise: He does not purchase except by swearing (by Allah) and he does not sell except by swearing (by Allah)" (At-Tabarane, with an authentic chain, declared saheeh by Al Albaanee in Saheeh Jaami as Sagheer)

"The best of my nation is my generation, then those who follow them, then those who follow them: "I don't know if he mentioned two generations after his, or three." "Then after you there will come a generation who will testify without being called upon to do so and they will be treacherous and untrustworthy. They will swear oaths, but they will not fulfill them and obesity will be seen in them." (Agreed upon)

Allah's Messenger ﷺ said: "The best of people are those of my generation, then those who follow them, then those who follow them, after which there will-come a people whose testimonies will precede their oaths and whose oaths will precede their testimonies." (Agreed upon)

Ibraheem An-Nakha'i said: "When we were children, they used to beat us concerning oaths and testimonies." (Bukhari)

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## Chapter 62: Allah's Covenant and the Covenant of His Prophet

Allah says: "And fulfill the Covenant of Allah when you have entered into it, and break not your oaths after you have confirmed them: Indeed you have made Allah your surety for Allah knows all that you do" (16:91)

"Whenever Allah's Messenger ﷺ charged someone with leadership in the army or sent someone on an expedition, he would admonish him to fear Allah and be good to the Muslims who were with him: He would say: "Fight in the Name of Allah and in Allah's cause and fight those who disbelieve in Allah. Do not take excessive booty and do not break treaties and do not mutilate (the enemies' dead) and do not kill children. When you meet your enemies from among the polytheists, call them to three virtues – if they respond (in a positive manner), respond to them in like fashion and accept it from them and cease making war upon them: (i) Invite them to Islam and if they respond positively, accept it from them and (ii) ask them to leave their land and migrate to the land of the emigrants. Inform them that after migrating, they will be entitled to everything to which the emigrants are entitled and they will be under the same obligations as the emigrants. If they refuse to migrate, tell them that they will have the same status as the bedouin Muslims, subject to the Commands of Allah, like other Muslims, but they will not receive any share of the booty or returns of war unless they fight jihad with the Muslims. If they refuse to embrace Islam, impose the jizyah upon them and if they agree to this, then accept it from them and cease fighting them. But if they refuse, then seek Allah's Help and fight them. When you besiege a people in their fort, and they beseech you for protection in Allah's Name and His Prophet, do not grant them the Covenant of Allah and His Prophet but grant them your covenant and that of your companions, for it is a lesser sin if the covenant of you and your companions is broken than if the Covenant of Allah and His Prophet is broken. When you besiege a fort and they request you to let them out in accordance with Allah's Command, do not let them out in accordance with His Command, but do so at your own command, for you know not whether you will be able to carry out Allah's Command with regard to them." (Muslim)

## Chapter 63: What Has Been Said About Oaths Binding Upon Allah?

Allah's Messenger ﷺ said: "A man said: "By Allah! Allah will not forgive such-and-such a person, at which Allah, Almighty, All powerful said: "Who is he who swears about me that I would not forgive so-and-so? I have pardoned him and wiped out your deeds" (Muslim)

According to another narration on the authority of Abu Hurairah it is reported that the man who said this was a worshipper; Abu Hurairah said: "*He spoke one word which destroyed his life in this world and in the Hereafter.*" (Abu Dawood and Ahmad and declared saheeh by Al Albaanee in Saheeh Sunan Abu Dawood)

## Chapter 64: Allah May Not Be Asked to Intercede With His Creatures

The hadeeth of this chapter was graded weak by Albaanee in Dhalaal Al Jannah #575, its chain of narration containing Muhammad Ibn Ishaq who was a mudallis.

## Chapter 65: What Has Been Said About the Prophet's Safeguarding of Tawheed and His Blocking All Paths to Shirk

It is reported on the authority of 'Abdullah Ibn Ash-Shikhkheer that he said: "I went with a delegation of Banu 'Amir to the Messenger of Allah ﷺ and we said (to him): "You are our master." He replied: "The master is Allah, Most Glorified Most High." We said: "And you are the

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most excellent and superior of us." He ﷺ answered: **"Say what you have to say or part of what you have to say and do not let Satan make you get carried away."** (Abu Dawood and declared saheeh by Albaanee in Saheeh Jaami as Sagheer)

Some people said: "Oh Messenger of Allah Oh the best of us and the son of the best of us! Our Master and the son of our Master" He ﷺ replied: "Oh you people Say what you have to say and do not allow yourselves to be seduced by Satan I am Muhammad, the slave of Allah and His Messenger I do not like you to raise me above the status assigned to me by Allah, Almighty All powerful." (Nasaa'ee, Ahmad, Ibn Hibbaan and Ibn Abdul Haadee said: "Its chain is saheeh upon the condition of Muslim" in As Saarim Al Munkee #246)

#### Chapter 66: What Has Been Said about Allah's Words: "They Made Not a Just Estimate of Allah

Allah says: **"No just estimate have they made of Allah such as is due to Him on the Day of Resurrection, the whole earth will be in His Grasp and the heavens will be rolled up in His right Hand. Glory to Him! High is He above the partners they attribute to Him"** (39:67)

A rabbi came to Allah's Messenger ﷺ and said: "Oh, Muhammad! We are told that Allah will put all the heavens on one Finger and the earths on one Finger and the trees on one Finger and the water and the dust on one Finger and all the other created beings on one Finger. Then He will say: "I am the King." Thereupon, the Prophet ﷺ laughed until his molar teeth were visible and this was confirmation of the rabbi's words. Then he recited: **"No just estimate have they made of Allah such as is due to Him: On the Day of Resurrection, the whole of the earth will be in His Grasp"** [Agreed upon]

In another narration by Muslim, it is stated: **"...and the mountains and the trees on one Finger, then He will shake them saying: "I am the King, I am Allah."**

In a narration of Bukhari, it is said: **"Allah will put the heavens on one Finger and the rest of creation on one Finger."**

Muslim narrates, on the authority of Ibn 'Umar: **"Allah will fold up the heavens on the Day of Resurrection and then He will take them in His right Hand and say: "I am the King, where are the tyrants? Where are the arrogant ones?" Then He will fold up the seven earths and take them in His left Hand and say: "I am the King, where are the tyrants? Where are the arrogant ones?"**

The Prophet ﷺ said: **"The seven heavens and the seven earths by the side of al-Kursi are naught but as a ring thrown down in a desert land, and such is al-Kursi with respect to al-'Arsh"** [Albaanee stated that there is no single authentic hadeeth attributed to The Prophet ﷺ regarding al Kursi except this one and Shaykh Ibn Uthaymeen said: "The correct view is that the Kursi is a footstool" Al Qawl Al Mufeed)

Ibn Mas'ood said: **"Between the 1st heaven and the one above it is (a distance of) 500 years. Between each of the heavens is (a distance of) 500 hundred years. Between the 7th heaven and the Kursi is (a distance of) 500 years. Between the Kursi and the water is (a distance of) 500 years and the Throne is above the water. Allah is above the Throne and nothing whatsoever of your deeds is hidden from Him"** (Ibn Khuzaymah in al-Tawheed, p. 105; by al-Bayhaqi in al-Asmaa' wa'l-Sifaat, p. 401, classed as authentic (saheeh) by Ibn al-Qayyim in Ijtima' al-Juyooosh al-Islamiyah, p100; by adh-Dhahabee in al-Uluw, p. 64, Shaykh Ibn Al Uthaymeen said: "This narration stops at Ibn Mas'ood but this is one of the matters concerning which there is no room for personal opinion, so it comes under the heading of narrations whose chain goes back to the Prophet because Ibn Mas'ood is not known to have taken anything from the reports derived from Jewish sources" al-Qawl al-Mufeed Sharh Kitaab al-Tawheed, 3/379)

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NB: Books consulted for this takhreej include

The takhreej of Al Qawl as Sadeed

Takhreej of Al Qawl Al Mufeed

Takhreej of Fath Al Majeed

Some hadeeth/athar that occur in Kitab At Tawheed have been completely omitted from the book, as I found none of these books authors declaring them authentic. Like for example in the book of slaughtering concerning the narration of the man who entered paradise because of a fly and a man that entered hell because of a fly, the hadeeth having 3 defects that Shaykh Ibn Uthaymeen pointed out in Al Qawl Al Mufeed.

The hadeeth over which there is a difference of opinion have been kept.